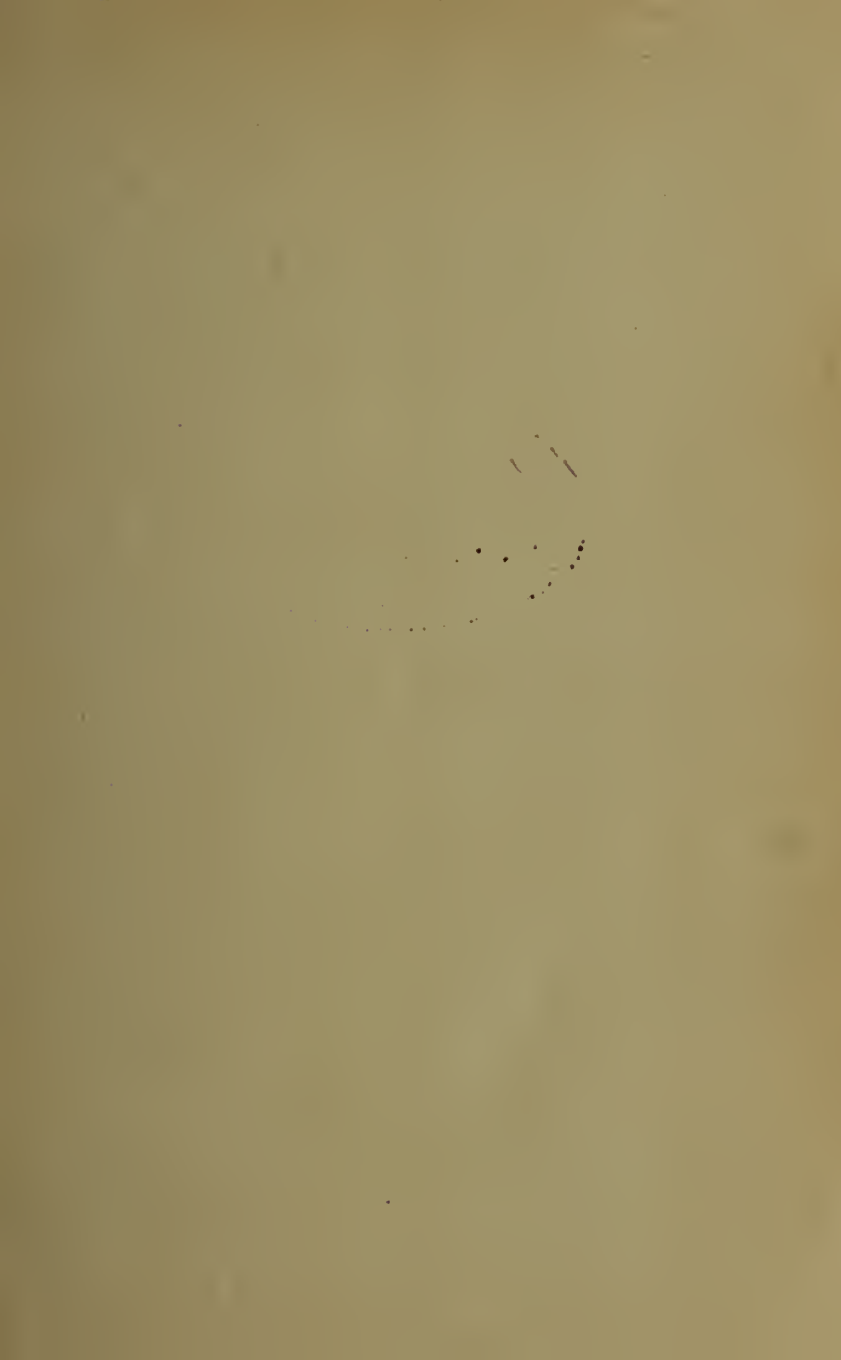




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WOMAN'S WORK

FOR

W O M A N .



VOLUME VII.

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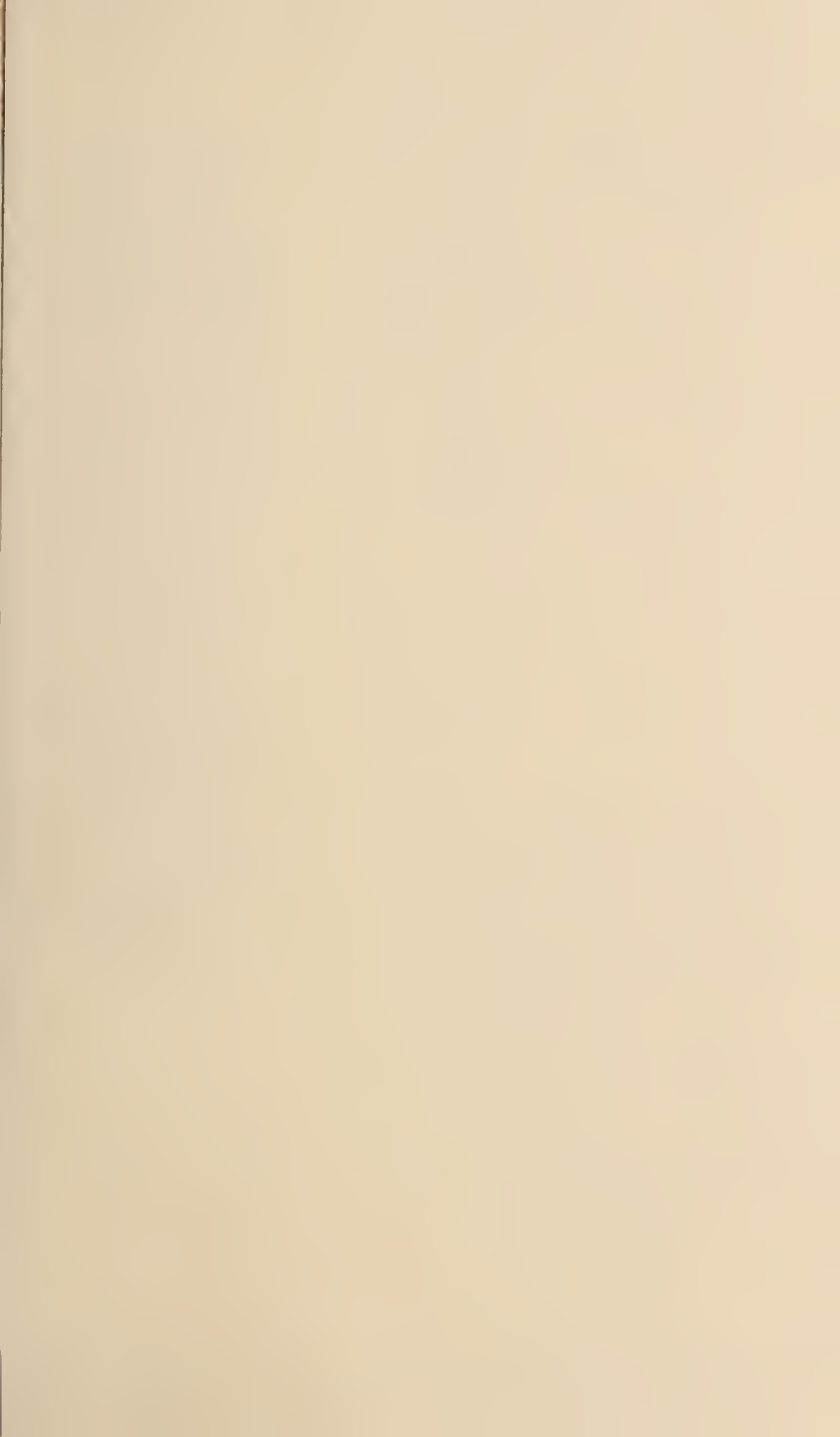
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Woman's Work for Woman.



VOL. VII.

OCTOBER, 1877.

No. 8.

Abroad.

PERSIA.

A SPECIAL CALL FOR PRAYER.

IN fulfillment of the change of plan as mentioned on another page of *Woman's Work*, we give to *Persia* the prominent place in this October number. All mission work in that part of the world has just now an intense interest to the Church of God, on account of the clouds and darkness which are round about those little bands of Christian men and women, owing to their proximity to the battle-grounds of two nations at war with each other. The letter from one of our missionaries in Persia, which we publish in this number, shows the kind of perils which surround those who profess faith in Christ there now. Almost every newspaper contains accounts of Koordish outrages, or attacks, realized or anticipated, of bands of lawless men taking advantage of the state of the country to get by force what they cannot obtain by right. Our missionaries,

although thus far safe from actual violence, are yet compelled to see grievous wrongs inflicted on the native Christians, and they know not when the fanaticism of the Moslems may be turned by the tide of events upon them too.

Under these circumstances we cannot keep our hearts from following with peculiar interest and special prayer Mrs. Scott and Miss Anna Schenck, mentioned on page 264 as having just left this country to go as missionaries to Persia. The knowledge of the condition of the country to which they go, the anxious fears of friends as to their journey thither and life there, the absolute terrors at this time of the long passage through Russia and the Caspian Sea and down through the northern part of Persia to Tiflis and Teheran (their final destination), and the fact that they are leaving warm loving friends and a life of usefulness and happiness at home for an untried and difficult work among utter strangers in a distant war-tossed region, all this has been insufficient for one moment to shake their purpose of self-consecration to this service for Christ Jesus their Master. In view of it all, however, we ask for them very special remembrance in prayer, that they may be protected and blessed in all their goings by Him who is ever "a help and a shield" to His people when they are in the way of His appointment.

OUR MISSION IN PERSIA.

Persia is one of the oldest kingdoms of the world, and its very name is associated with historical scenes. The splendors of "Shushan the palace" rise before us as they appeared in the days when Ahasuerus "reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces." And we picture the youthful Esther in all the dignity of her character as she utters her memorable decision, "And if I perish, I perish!" Darius and Xerxes and Cyrus, with the voluptuousness of their courts and the glitter of their arms, pass before us, seen through the glamor of oriental romance; but our practical minds travel on down the ages into the broad sunlight of the present, until we see a coarse, despotic Shah, and a degraded people over whom he reigns, and to whom it is our privilege to minister.

The part of Persia reached more or less directly by our missionaries, says Rev. J. H. Shedd, is "twice as large as New England, covering nearly the boundaries of ancient Media and Assyria. The base of our operations is the plain of Oroomiah, lying between the lake of the same name and the Koordish Mountains to the west. This lake is an inland sea, with no outlet, with water so intensely salt that no fish live in it, and so dense that, like the Dead Sea, a man's body does not sink, but floats. The basin of the Oroomiah Lake is a splendid region of country—the garden of Persia—well watered, with climate and soil excelled by few places on the globe; it produces in perfection almost every product of the temperate zone. The people about us have fine forms and physical development, and good intellectual ability. But the curse of a false religion and despotic government blights all. In the district of Oroomiah alone there are seven hundred villages, besides the city, with a population of about twenty-five thousand."

In this plain are a large number of Nestorians, descendants of that remnant of the early Christians who escaped to the mountain fastnesses of Persia and Koordistan before the sword of Tamerlane. When the first American missionaries, Rev. Justin Perkins and his wife, of the American Board, reached Persia in 1833, they found this old Church very corrupt, and a large part of the missionary work done in Persia since that time has been among this people.

In 1838, Mrs. Grant, who had come out with her husband in 1835, collected a few untidy, disorderly little girls that she might teach them. This was the beginning of the Oroomiah Female Seminary, which ever since has wielded such a power for good. Miss Fiske arrived in 1843, and her life was from that time connected very closely with the seminary. Two or three years after this date the harvest of the Persian laborers began, and the school enjoyed a wonderful revival of religion. Many souls were born into the kingdom at that time, and some of those converts are still teaching the gospel of Jesus. In the next twelve years there had been twelve such visitations of grace in the seminary. Who can estimate the result of the patient, quiet work of Miss Fiske among those Nestorian girls? Since she entered into her rest, there have been

other and remarkable revivals in Oroomiah, and not the least of these is the one which has now been in progress for several months past, to which Mrs. Rhea refers in the Northwestern Department.

The missionaries at Oroomiah at present are Rev. Messrs. Labaree, Whipple, Oldfather and Stocking, with their wives, and Misses Van Duzee and Poage.

West of Oroomiah, in a mountain hamlet a thousand feet above the level of that city, is Seir, where Mrs. Coehran is laboring, and where the others sometimes go in quest of health or rest.

At Teheran, the capital, are Rev. Mr. Bassett and wife, Miss Bassett and Rev. Mr. Potter. This station has under its care Ispahan on the south, Zend and Resht on the east, and Hamadan and vicinity on the west. At Tabriz are Rev. Messrs. Easton and Ward, and their wives, also Miss Jewett and Mrs. Van Hook.

Until 1870 the mission was called the "Mission to the Nestorians," as the work done had been principally among that people, but since then much has been accomplished among the Moham-medans and Armenians also. The missionaries under our care on this field are occupied in teaching and superintending the schools, and visiting and conversing with the women in their own miserable homes, and wherever they can find them. Thus is the work going on, and will go on, for He whose work it is will always bless the humblest effort put forth *for Him*.

DANGERS AND DISTURBANCES.

MRS. LABAREE.

SEIR, July 25, 1877.

. . . THE country is much disturbed by Koords and robbers, and each week matters are growing worse. Murders are frequent, and robberies are of more than daily occurrence. The condition of the Christians in the border districts is most distressing. Bands of Koords on their way to join the Turkish army have desolated the regions through which they passed, destroying the crops, in many instances, plundering the inhabitants of all they value, and treating women and children in the most barbarous manner. More than twenty Christian villages on the plain of Albak have

been utterly destroyed, and the inhabitants driven out without food, shelter or clothing. The Koords have shown their hatred of Christians by stripping hundreds of them absolutely naked, so that the refugees have reached Salmas with only pieces of old straw matting, such as the floors are covered with, bound around them.

The sympathies of Persia are with Russia, but as yet she has not taken an active part in the war. Indications lead us to fear that this will not long be the case. We think with horror of the possibility of having the war brought to our very doors, and of witnessing the barbarities of the Koords, who are more like fiends than human beings. The city is filled with the rumor that the Sheikh's army has been destroyed in the region of Bayazid, great numbers having been slain and others taken prisoners, and that the Sheikh himself is missing. Should this be confirmed, we must expect the anger of the Koords to find vengeance on all Christians who come in their way. In any case we must look for greater and greater disturbances until the war is over. We take refuge in the thought that the Lord is our keeper.

GIFTS IN PERSIA.

MRS. LABAREE.

IN these oriental lands an inferior does not like to present himself to a superior without "something in his hand," as a token of respect, for which, however, he expects a compensation. This universal custom is far-reaching in its demands. Then, again, many of our helpers or their wives or children are cheered and helped by some little token of our friendship. Our Mussulman acquaintances often expect and even ask for a gift.

Since we began to occupy our house, we have had a large number of comers and goers. Many of these have brought nuts, raisins, fruit, chickens, &c., and have in return received such things as needles, pins, handkerchiefs for the head, &c. When a village girl, or one who has been in the seminary, is married, a small wedding gift from one of us is particularly appreciated. I have found such articles as the following especially desirable: scissors, scissor-cases, fine combs, thread, needles, pins, small needle-books and pin-

cushions, cases of spools, knitting-needles, light calico for head-coverings (about two yards in a piece), dolls—especially if dressed—picture cards illustrating Scripture scenes, small fancy cases of needles and pins, remnants of calico or other goods, little work-bags or boxes, &c., &c. Shells are great curiosities, and anything else which illustrates the peculiarities of different portions of the globe. Some of the Mussulmans have a fancy for beads, but I have not often given ornaments to the Nestorian women, preferring something useful. In most cases, the amount given is of little value, perhaps no more than a paper of needles sometimes, and yet so often repeated that the draft upon my resources is considerable in the course of a year.

I often take my atlas when Mussulman women visit me, and point out the course of our long journey here, illustrating by pictures of ships or houses, or by some article from the sea or from the countries mentioned, and find the conversation both attractive and profitable to my guests. They are very fond of having me show them pictures, and those illustrating natural history are always enjoyed. We find our stereoscope of great use as an entertainer and educator, and my children's picture-books are very frequently exhibited.

OROOMIAH SEMINARY.

THE girls in the seminary who are under the care of the Woman's Foreign Missionary Society are thus described by their teachers. It is a very cheering fact that so many of these girls are Christians, and are preparing to wield a mighty influence for Christ among their own people. It will be noticed, too, that *most of them are daughters of former pupils of the seminary.*

The *first* on the list is the daughter of the "helper" at Gavalan. Her mother was one of the early graduates of the seminary. She is fourteen or fifteen years old, and has been in the seminary two years. She is a sprightly girl, and very ambitious in her studies, but her mental powers are not of the highest order. It is hoped that she was converted in the revival last winter, and the report

from her this summer is that she is taking an active part in the Sabbath-school, teaching a class of women to read.

The *second* one is also "the daughter of a seminary girl, who died some years since. Her father is the most skillful carpenter among his people, and is consequently a man of some position and wealth. She is about twelve years of age, and entered the school last year. She is not naturally a good scholar, though she has made progress in her lessons. She hoped that she became a Christian while with us, and is to unite with the Church on the coming Sabbath. She will not return to the school, as she is betrothed to a very worthy young man in the city."

The *third* one is an orphan and very poor. She lives with an uncle. "Her teacher felt that she gave very decided evidence of conversion by the change in her everyday life. In many respects her life is a sad one, but we hope she has found the true Comforter."

The *fourth* is about fifteen years old. "She is a bright, pretty girl, with black hair and eyes, and very faithful in all that she does. She ran away from home in the winter vacation, to escape being married by her parents to a wicked man who is rich. She was converted in the revival during the winter, and the change in her life and character was marked. Since her conversion she has been considered one of the most trustworthy girls in school."

The *fifth* girl is from Gulepashan. "She is fifteen or sixteen years old, and has been in school two or three years. Her weak eyes have been a great hindrance to her studies. She is a church member, and is a very lovely girl. Hoshebo says that she would often retire to her prayer-closet while the other girls were out at recess, and that she often called her companions, to pray with them. Her father was led to the Saviour by her efforts during the last winter. He is an old man, and her mother is an invalid. The revival in Gulepashan last winter increased the number of scholars in the Sabbath-school so greatly that it has been difficult to provide them with teachers, and the native preacher relies much on this girl as a helper in the work for women in that village."

The *sixth* girl is "the daughter of one of the native preachers,

and is about twelve years old. She is a bright, interesting girl, with much native refinement. Before she left school for the spring vacation she called herself a Christian, but her teachers do not feel satisfied that such is the case."

The *seventh* is also the daughter of a native pastor, and her mother is a graduate of the seminary. "She is fourteen or fifteen years old, and is popular among her companions. She gave good evidence of having met with a change of heart while in school."

The *eighth* girl has been in school several years, and graduates the coming year. "Her father is a native pastor and her mother was formerly a school-girl. She is a church member and a good girl, efficient in every way. She must be seventeen years old. She is an excellent scholar, and promises to make a useful and efficient woman."

CHINA.—Shanghai.

MRS. J. S. ROBERTS.

THIS morning as I walked out at an early hour, I wished that some of you who are so interested in our life in China could have been with me. I passed through the busy market where they bring their fresh vegetables daily, the Chinese squatting on each side of the street, with different fruits and vegetables in baskets by them, waiting for customers. Here the shopkeepers and hucksters buy their daily stores, and later in the day the street is cleared. It was a motley group to a stranger! Many varieties of the fruits and vegetables would be quite new to you, such as *be-locs*, *yang-mae*, *mato*, and just now very nice *dan-to*, or peaches, can be bought.

We came to an open square on a corner lot. Here the jugglers gather daily to show off their tricks to a gaping crowd, and gather in the cash. The morning and the evening are the pleasantest times to be out at this season of the year. At this hour the square was quite filled by travelling barbers with their stools, attending to the toilets of their customers, combing out their long hair, plaiting their queues, and washing their faces with a cloth dipped in a little basin of warm water. The Chinese like to

get in the open air as much as they can, and I do not blame them, for most of their homes are very dirty, small and disagreeable, and have no conveniences for daily baths such as we enjoy.

One of our pleasant walks is to our foreign cemetery, or, if you prefer to ride, you can go there and back in a *jin-rick-sha* for six or eight cents. It is a favorite resort of mine, with a dear little boy and girl for chatty companionship. We like to care for the last resting-place of the loved, and the place is indeed beautiful with fragrance and flowers! Very many little graves are scattered here and there, the neat tablet and flowers bearing testimony to the love of those who still cherish their memory. It is such a marked contrast to the Chinese cemetery. No tombstone is ever seen there engraved with other names than those of a father or mother, a grandfather or grandmother, no tablet erected to the sacred memory of a little child, by loving parents, as we see in our own cemeteries. All tombstones in China are erected to the memory a father or mother. The little children, especially little girls, meet with a sad fate. No honors for them, but when night has thrown its dark pall over the scene, they will be hastily laid in a small hole within reach, if convenient, of the family vault. China seems like one vast grave-yard! Around Shanghai there are countless mounds of graves, a few of them agreeable to the eye, but many with the earth washed away and the coffins visible in process of decay. They are usually laid on the top of the ground, and earth thrown over them.

At the present time China is suffering from various causes, and is really an impoverished country; but Christ's work is going on surely though slowly, and the Chinese can claim the fulfillment of the promise, "And I, if I be lifted up, will draw *all men* unto me."

I enclose a prospectus of a magazine which it is proposed to establish here, and we hope it may prove successful. If we could get a few subscribers in America, we should be very glad.

PROSPECTUS.

"Some of the ladies who attended the missionary conference which met in Shanghai, May 10, 1877, finding themselves greatly bene-

fited by the acquaintance there made with the plans of work pursued by each one in her own field, and desiring to maintain and increase a knowledge of such plans, as well as of the circumstances in the condition of the native people which affect their adoption in different localities, have formed a society called the Woman's Missionary Association of China; and all Protestant missionary ladies in China, of all nations and denominations, are invited to be, and are considered, members. The officers of this Association are, at present:—Mrs. M. T. Yates, President; Mrs. J. W. Lambuth, Secretary; Mrs. W. Muirhead, Treasurer.

“The objects of the Association are to promote amongst the members a mutual interest in missionary labors, and to secure mutual help from a comparison of the various methods used and their results. It is thought that these objects may be obtained by the semi-annual publication of a magazine, containing one paper from each of the mission stations. It is proposed to have at each station a corresponding secretary, whose duty it will be to see that at least one paper from that station is prepared and forwarded for each number of the magazine; to get as many subscribers as possible; and to send the amount of their subscriptions to the General Secretary of the Association.

“This magazine will be entitled *Woman's Work in China*, and will contain one hundred pages, the size of the *Chinese Recorder*; price, fifty cents (Mex.) per annum. It is to be published under the supervision of an Editorial Committee, composed of the officers of the Association resident in Shanghai, and printed at the Presbyterian Mission Press in that city. Contributions for its pages should be on those subjects which in any way touch on woman's missionary work in China. Descriptions of native customs, especially those concerning the treatment of women and children, and the routine of domestic life; short items of news relating to the work; and brief statements of peculiar local usages are also requested. All articles for publication should be signed by the writers, and no article should exceed three printed pages in length. The first number of the magazine will be published early in November next.”

At Home.

WHAT WILL YOU DO?

IN the September number of *Woman's Work* the statement was made that unless the subscription lists of this magazine were increased, the Editorial Committee would be obliged to return to bi-monthly instead of monthly publication. Since that time, after earnest consideration of the whole subject, it has been determined to continue the monthly publication, and adopt some other measures by which to equalize more nearly the expenses and receipts of the magazine. The Committee have honestly sought to do what they believe will meet the views of the large body whose agents they are. While they set their faces steadfastly against debt, they yet desire to give to their readers just as much as it is possible to give them in return for the small subscription price, and to make the magazine as useful and attractive as it can be made.

With this view it has been decided to take hereafter the special mission field indicated in the arrangement of the Board for each month as the principal subject of *Woman's Work* for that month, not excluding letters or articles concerning other fields, but giving this one the preëminence over others. We trust by this means to render our magazine more useful in the monthly meetings of auxiliaries, and to concentrate the thoughts of our workers on each different field in succession, thus ultimately giving a knowledge of and an interest in them all.

But in carrying out any plans for increasing the subscription list of this magazine and establishing it on an entirely self-supporting basis, it is absolutely essential that we have the coöperation of our auxiliaries and the *individual members* thereof. Each and every one must feel that it is not ours but theirs, that our hands fall powerless by our side in this matter, and *Woman's Work* goes down into extinction, unless we are sustained by their action as to subscriptions. We cannot too strongly impress upon you, reader, that you, and others like you, are to say whether or not we shall go on, free from debt,

and with ever-growing power for good, in the publication of *Woman's Work for Woman*.

THE FREE GIFT.

GRACE WEBSTER HINGSDALE.

Thy voice, my gracious God, has reached my ear,
 Thy look of tender love has drawn my heart,
 Thy gentle thoughts dispel my shrinking fear,
 And I adore Thee, Lord, for what Thou art!

But how shall I commend my soul to Thee?
 Thou canst not look upon my evil deeds,—
 O Holy One, Thy love's infinity
 Veils Sinai's glare, while Jesus pleads!

No work of mine shall dare to claim Thy grace,
 This gift of love, so free, could ne'er be won,
 Nor can I gain the crown in life's poor race,
 By any holy acts which I have done.

Saved thus by Thee, O God, shall I depend
 Upon my fainting strength, in fearless rest?—
 Nay, leave me not alone, my soul befriend,
 And bear Thy tempted child upon Thy breast!

NEW LABORERS.

DURING the past summer, several new missionaries have left this country for distant fields of labor under the care of this Society. Mrs. J. Beatty Howell and Miss Phœbe R. Thomas sailed for Brazil, July 14th. Mr. Howell has been known to the readers of *Woman's Work* through translations made by him for its pages of letters from Donna Palmyra C. Leite, and through active interest manifested by him in other ways on behalf of our work in Brazil. The two ladies who accompany him on his return to his field will be warmly welcomed by our missionaries already there. Miss Thomas goes at her own expense, but is connected with the Board and our own Society as a regularly appointed missionary.

Mrs. David Scott and Miss Anna Schenck sailed for Persia on September 8th, both under the care of this Society. The latter

will be the representative of the Second Presbyterian Church, Philadelphia (Rev. Dr. Beadle's).

Miss Mary G. Forbes and Miss Léonie A. H. Hennequin sailed Sept. 15th for Mexico with Mrs. Hutchinson on her return. These two ladies are to carry on the school in Mexico city, which was formerly under the care of Miss Allen, and then of Miss Leason. Miss Forbes is the missionary of the Mount Auburn Church, Cincinnati, Ohio, and Miss Hennequin belongs to the Tenth Church, Philadelphia (Rev. Dr. De Witt's).

Mrs. T. T. Alexander has gone with her husband to Japan, and will be under our prayerful care in her new life and home. She is the missionary of the Synodical Society of Tennessee.

Mrs. Lizzie Walsh, formerly of Allahabad, has been reappointed as a missionary, and goes joyfully back to the people and work of her choice in India.

Mrs. John Newton and Mrs. Reese Thackwell, already in India, have recently been taken under the care of this Society.

It is scarcely needful to add anything to the silent appeal made by the mere mention of these names added to the list of those with whom it is our great privilege to join hands across the world in work for Christ Jesus our Lord. They enter upon new experiences, they are in an enemy's country, they need all the prayer and sympathy that we can give them. Shall they not have it?

ENCOURAGING WORDS.

THE following is from an officer of one of our Presbyterian societies :

"It does seem too bad that the subscription list of *Woman's Work* is not many times as large as it is, and it would be, if all our members knew its value. I know it would be one of the last luxuries which some would give up. Let me tell you what one dear sister wrote to me last spring. Her husband, the pastor of one of our churches, died last year, leaving her with four little boys, in a hand-to-hand struggle with poverty. She says: 'I had quite a time in deciding whether I was able to take *Woman's Work* this year.

We took *Children's Work* for Eddie last year, and he was so much pleased with it that he set to work and made lamplighters, and sold them, and so earned enough to pay for it this year. I tried to make myself feel that I could not take both, but something seemed to say, "You had better try," so I resolved to send for both, and in doing so, felt that *that* money was given to the Lord. I wrote the letter, put in the money, and before I got it to the office, I received a present of seventy-five cents! Thus, in so many ways, God is showing that He will take care of me.' You may be sure that her *Woman's Work* don't go into the 'waste-basket.'"

HOW LONG THE NIGHT APPEARETH.

BY MRS. V. A. L.

How long the night appeareth, will the daylight never come?
 The moon the clouds have hidden, and the stars went one by one.
 In the darkness I am waiting and watching for the dawn,
 Yet not alone I'm waiting, for One beside me stands,
 With a halo round His forehead and prints within His hands.
 I may not see His face, but His gentle voice I hear;
 And, as I turn to listen, it is music to mine ear,
 For it bids my soul be "patient,"—the sun will soon arise;
 It is the hills of doubt and fear that hide it from mine eyes.
 When it comes a little nearer, my soul shall see the light,
 And the gates of heaven will open upon my raptured sight.
 I shall then forget the darkness, and the way that now seems long
 Will never be remembered when we join the happy throng,
 And sing with God's own angels the hallelujah song.
 Even now in the east a glimmering I can almost discern;
 It is coming near and nearer, and my longing heart doth yearn
 To see the light more clearly. Then as back to earth I turn,
 And see the countless millions who *love* the dark and night,
 I want to wait a little, and help *them* see the light.
 I would not have my Saviour when His blessed face I see,
 Look sadly as He asks me, "What hast thou done for Me?"

OUR SEMI-ANNUAL MEETING.

WE repeat the notice given in our September number, that the semi-annual meeting of the Woman's Foreign Missionary Society

will be held in the First Presbyterian Church, Columbus, Ohio, on Wednesday and Thursday, October 10th and 11th. From the circular sent out by the Central Committee of Arrangements to the auxiliary societies within reach of the meeting, we quote the following :—

“To those ‘whose hearts the Lord hath opened’ to labor and pray for women in foreign lands, we are sure this announcement comes as glad tidings. We have heard how greatly God has blest the solemn feasts where our sisters have gathered; how the Master has indeed fulfilled His promise, ‘I will manifest myself unto them;’ how hearts and lips have been unlocked, and fresh revelations of ‘the love wherewith He has loved us’ have sent them away to take up new work for Christ. We are satisfied that one such inspiring meeting has done more for the cause of foreign missions and for Christian life in the hearts of those so assembled than years of patient toil. Each month opens to us, the women of our great Presbyterian Church, some new duty, some high privilege, in the work of spreading the knowledge of our Lord and Saviour. Shall we not strengthen our hands and encourage our hearts, by taking counsel together concerning this one great branch of it? ‘Is it not now high time to awake out of sleep?’ *Have* we done, *are* we doing, all the Master asks of us, that His kingdom may come and His will be done in all the earth?”

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Cleves, O., Elizabeth and Berea	Manlius, N. Y.
Churches.	Mason, O.
Harrison, O.	Stroudsburg, Pa,

BANDS.

Branchville, N. J., Willing Workers.	Martin's Ferry, O., Lilies of the
Phillipsburg, N. J., Harmony Band.	Valley.

NEW LIFE MEMBERS.

Cary, Mrs. H. G. O.	Struthers, Mrs. Maria
Collins, Miss Jane	Tutton, Miss Isabella Parke
Struthers, Miss Melinda	Wallace, Mrs. Amelia A.

*Receipts of the Woman's Foreign Missionary Society
of the Presbyterian Church, from August 1, 1877.*

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Logan Aux., . . .	\$20 00	ville, 1st Ch. Aux., for mis-	
BLAIRSVILLE.—Beulah Aux.,		sionary, California, . . .	\$26 35
for miss'y Kolapoor, \$30;		UNION.—Knoxville, 2d Ch.	
Congruity Aux., for miss'y,		Aux., for miss'y, Japan, . .	12 00
Hangehow, \$16, . . .	46 00	UTICA.—Rome, Seed Sowers,	
CARLISLE.—Harrisburg, Pine		for work in Siam, \$4 55, do.,	
St. Ch. Aux., for nat. tea,		Africa, \$3 19 (\$7 74);	
Sidon, . . .	70 00	Stryker Bd., for Ningpo	
CHESTER.—Downingtown,		boat, \$50, . . .	57 74
Mrs. Tutton, to con. Miss		WASHINGTON.—Washington,	
Isabella P. Tutton L. M., .	25 00	Pa., 2d Ch. S. S., Class No.	
CLARION.—Greenville Aux.,		21, for fam. suf., China, . .	4 00
of which \$4 cent. off., . .	16 10	WASHINGTON CITY.—Wash-	
DAYTON.—Oxford, Howard		ington, D. C., Ministering	
Bd., for sch'p, Dehra, \$30;		Children, for sch'p, Dehra, .	54 00
Troy Aux., for sch'p, Mex-		WEST JERSEY.—Hammonton	
ico, \$50, . . .	80 00	Aux., . . .	2 85
ELIZABETH.—Lamington		WESTMINSTER.—Centre Ch. S.	
Aux., \$27 25; Summit Bd.,		S, \$5; Leacock Aux., for	
Central Ch., for pupil,		B. R., India, \$31 50, . . .	36 50
Dehra, \$30, . . .	57 25	WEST VIRGINIA.—Parkers-	
KITTANNING.—Clarkesburg		burg, 1st Ch. Aux., . . .	5 00
Aux., for sch'p, Kolapoor, .	30 00	ZANESVILLE.—Brownsville	
LACKAWANNA.—Wilkesbarre,		Aux., \$15; Mt. Vernon,	
1st Ch. Aux., for miss'y,		Mrs. Ellen Adams, to cons.	
India, . . .	200 00	Miss M. Struthers, Mrs.	
MORRIS & ORANGE.—Orange,		Maria Struthers, Mrs. A. A.	
Central Ch. Aux., for miss'y,		Wallace, and Mrs. H. G. O.	
Laos, . . .	160 00	Cary L. Ms., \$100; Musk-	
NEWTON.—Greenwich Aux.,		ingum Aux., \$20; Newark	
for sch'p, Saharanpur, . .	35 00	Aux., 1st and 2d Chs., sup.	
PHILADELPHIA, CENTRAL.—		girl in Syria, special, \$75;	
Arch St. Ch. Aux., for		Roseville Aux., for miss'y,	
zenana visitor, India, \$79;		China, \$5, . . .	215 00
North Ch. S. S., No. 2, for		MISCELLANEOUS.—Cranford,	
sch'p, Dehra, \$30, sch'p,		N. J., C., \$1; Lawton, N.	
Oroomiah, \$15 (\$45), . .	124 00	Y., "A Friend of Mis-	
PITTSBURGH AND ALLEGHENY		sions," \$10; Pittsburgh, Pa.,	
COM.—Allegheny, Hannah		Miss Maddie H. Brown, for	
Shaw Bd., \$29 41; Bethel		Ningpo boat, 40 cents. Miss	
Aux., \$14 60; Bridgeville		Sadie E. Bissell, for Wood-	
Aux., to cons. Miss Jane		stock, \$5 (\$5 40), . . .	16 40
Collins L. M., \$25; Anony-		Total for August, 1877, .	\$1,441 45
mous, \$79 25, . . .	148 26		
STEUBENVILLE.—Steuben-			

A box has been sent from the Aux., Newark, Ohio, to Abcih, Syria, valued at \$23, and one from the Willing Workers, 1st Ch., Newark, Ohio, to Oroomiah, Persia, value, \$19.

Mrs. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Philadelphia.

September 1, 1877.

W. P. B. M.

Northwestern Department.

PERSIA.

MRS. VAN HOOK.

SINCE Miss Jewett and party went away, Mr. and Mrs. Easton and I have been at a village ten days. We had to carry everything that ministered to our necessities. How few our actual needs are found to be when all artificial ones are dispensed with! I folded my camp bedstead and put it in a little bag. A thick comfortable to lie on, a quilt to spread over me, sheets, pillow-cases (but I forgot my pillow), a change of clothing, curtain to partition off my end of our room, net for protection against sand-flies, toilet articles, and a few books, with a tin cup and plate, knife, fork and spoon, completed my outfit. I covered my sun-hat with white, and enveloped my face, neck and shoulders with the same material. My parasol, also covered with white, in a leather case, and my waterproof, I fastened to the horn of my saddle, and was ready.

Jekahel is eighteen miles from Tabriz. There is a good road all the way, so Mrs. Easton, with the children and a servant, went in the carriage. Mr. Easton and I went on horseback, and the baby's nurse rode a pack-horse, presenting a comical appearance as she sat on the top of an assortment of beds and bags, her feet astride the horse's neck, her white, sheet-like veil flapping in the wind, and she clinging to a rope halter, the only thing she had either to guide the horse with or to hold to. These people think our retaining our seat in the way we ride remarkable, as we do theirs. It was laughable to see her slide down the horse's neck when it stopped to drink. A man went along to lead the horse over bad places, but when there was a good road, and it went fast, he hung on to its tail. The inhabitants of Jekahel belong to a sect who are the descendants of those who were forced at the

point of the sword to accept Mohammedanism, at the time of the conquest of Persia, and therefore are not true Mussulmans. Their ecclesiastical head visited us in the spring, and invited us to their village, where we met with a cordial reception on our arrival. A pleasant room was ready for us, with carpet on the floor and a vase of flowers in a niche. The room was soon filled with women, who dispersed as soon as they heard "the sahib is coming." This happened frequently during our stay. Whenever Mr. Easton came in, the women who had gathered about us in his absence would quickly depart. They were cleaner, more intelligent and interesting than I expected to find, but I am told that this is a model village, the like of which is not often seen in Persia.

We found one woman and two little girls who could read. This woman interested me very much. She is a widow, about thirty years old. Her husband was murdered by robbers about a year ago. She has a son and daughter, the latter "engaged," and the former a bright boy of ten. She is a person of a great deal of influence, and would be very useful if a Christian. Will some one who desires a special object for prayer take her, praying for her conversion? One day I called upon a young woman who asked me why I left my home. I told her as well as I could, and she seemed quite touched, and asked me to read to her. I read of the birth of Christ, in which she became so interested that she repeated it to others who came in, and when her stepmother arrived, asked me to read it again to her. There is great pleasure in going from house to house and telling the story "of Jesus and His love" to those who have never heard it. We do not, however, always, indeed not often, find so intelligent hearers as these two of whom I have told you. Sometimes our teachings are applied in a most ludicrous manner. For instance, Sabbath, P. M., I was reading from the sixth chapter of Matthew, and Mr. Easton, in explaining, dwelt upon the necessity of secret prayer. After we had finished, one of the women asked what the fly-net suspended from Mrs. E.'s bed was. Another replied, "She goes under that when she prays."

We were objects of the greatest curiosity. I don't suppose any foreigners had ever been in the village before. They inspected

each article of our dress that we would allow them to. Each one who came to see us asked us if our heads were not cold. One old woman called to see Mrs. E. saying that she had heard that she was not well and had the headache, and it was doubtless because it was not covered, and she must take the advice of an old woman and cover it. Every one had to have an explanation of my "gold tooth" (the filling in my front tooth shows plainly), and every one wished to examine my hat; one woman on looking at it exclaimed, "Why, it is a basket!" At one place, a woman looking at my dress, asked me who made it. When I told her that I did, she said, "Oh, that you had a son to whom I could give my daughter for a wife!" At that same place the women asked me to send them word the next time I went horseback riding that they might "see the show." I went a couple of times to see women baking native bread. The oven is a large round hole in the ground, heated by a fire in the bottom. Raised dough is worked very skillfully into large thin sheets, which are spread upon a cushion with a handle on the back like a mason's trowel, and is clapped on to the sides of the oven. If clean, it is nice, and I like it very much, especially if fresh. A great many came to say good-bye the day we came away, and some of the women kissed me again and again on each cheek. One of the Aga's daughters cried all the morning. She was a good little girl by the name of Fatima. On our return I sent her a picture, given by —, of Whiteland.

AFRICA.

EXTRACTS from Mrs. De Heer's letter of January 17, 1877, to Miss Lucy Ward, Lake Forest.

"We want your counsel, we want your prayers. Hands are sometimes heavy and knees feeble, but when we know that others are besieging the throne of grace on our behalf, we can have courage. Oh, let no mite go into the contribution box which has not been sanctified by the holy breath of prayer! . . .

"Yes, we are *alone*, we three on this island; not in color only do we differ from those about us, but in all that goes to make up the

soul's life, and sometimes, when at evening all is quiet, the cares and duties of a busy day all over, we three kneel together before our Father's throne, and ask Him to take away all feeling of loneliness and give us rest in Him. And He gives it. We are strengthened, and made to realize the truth of the seeming paradox, 'alone, yet *not* alone.' . . .

"Just now there comes in one of the complications of heathen social life so difficult for you at home to understand. Julia's mother has left her father, and is now in a part of the country far removed, so all the motherly care the little one gets must be from two maternal aunts. The influence of the one tends towards that which is good; she is one of our most exemplary Christian women, a real Saul of Tarsus preaching the faith she once endeavored to destroy. The other is a woman who follows all evil ways. Each tries to secure the greater influence over the child. Remember the circumstances in your prayers, dear friend. Her father is a man of but little character, easily led, and we have thus far been able to keep his influence on our side."

INDIA.

EXTRACTS from a letter from Calcutta:

"The mission work goes on, and though at times there is much to sadden one, much that weakens our faith in humanity, we still look for the fulfillment of the promise, 'In due time ye shall reap if ye faint not.' When we were little children, my sister and I, we used sometimes to pull up seeds that had been planted in our garden, 'just to see if they had begun to grow,' and I am afraid there are many older persons who do the same thing; they are in such a hurry for results that they cannot wait, so they upset the work they had begun to do, and without giving the words 'free course,' they look out to see the end of their 'labor under the sun.' 'He that believeth, shall not make haste,' is a verse I love to dwell upon. Oh, what need there is for calm trust! What a necessity at all times for leaning upon the Beloved! The fields are already white unto harvest, and it seems as if the season were not far off when sower and reaper shall rejoice together."

INDIA.**WORK AMONG THE LEPERS.**

. . . In the Leper Asylum there were a number of deaths during the last hot season, and as the institution was in debt, we were obliged to turn away many applicants. It is supported by contributions in this country and by a government grant in England. A Christian woman teaches the children, three in number, and one adult to read. I formerly had them come over to my verandah, but gave that up. The children are not lepers, but children of lepers. One was a baby, a month old, when the mother came to the asylum. The father is not a leper, and lives in a village not far off. The children show no signs of the disease as yet, but having been nursed by leper mothers in their infancy, they are not likely to escape. The lepers of India are so numerous that their support is a heavy burden on government, and so to throw off the responsibility it is now said that the disease is not contagious, and therefore the public asylums will be done away with. But an experienced physician said that the disease *is* contagious, and this is the way government is easing its conscience in the matter. Poor creatures! they are many of them so disfigured, it always saddens me to see them, for why should we be more favored than they? We have our trials and our losses, but we are not outcasts from human society.

Home Work.

PULLING THE STRING OF PRAYER.

MRS. SARAH J. RHEA.

THERE is a place in the heavens just above the dry and thirsty land of Persia, that God knows how to open, and from which He can pour down refreshing showers. He has done it again and again, to the praise and honor of His grace. Not alone in the distant past had He such thoughts of power and love, but even now He is there still, the wonder-working God. Ever since Fidelia Fiske said that

she would in extremities "pull hard upon the string of prayer," has it been worth while to pull the string in behalf of Persia, and the most efficient connection continues between *that string and those showers!* It has just been powerfully pulled with the old result. Did *you* pull it? Oh, strong the puny, even childish hand, that moves the hand that moves the universe! The baby hand that blasted Hurl Gate gives no comparison!

Last November, in Mr. Moody's meeting during the Christian convention, when all the ministers were together, hungering and thirsting with longings unspeakable for revivals of religion, they formed a prayer alliance. Two hundred and sixty churches were pledged to pray for themselves and each other till revival blessings should descend upon them. Fifty little churches in Persia were added to the list, and then the clouds of incense began to go up in prayer for the blessing, and letters were sent to the elect in Persia to fulfill their part. And they did respond with all their hearts, missionaries and native Christians "*setting themselves* to seek the Lord." But, wonderful to relate, as the promise is, "*before they call I will answer, and while they are yet speaking I will hear,*" the windows of heaven opened at once above Persia, and the big drops and then the plentiful showers came down with the sound of *abundance* of rain. All this *before* the letters came, for Oroomiah is very far away from Chicago, ten thousand miles of land and sea, and two long months by mail, but it is very, very near "by the way of the throne." And when the missionaries noted the time of our special pledge and beginning to pray, and the time the great revival began at Gulepashan, they found to their astonishment and delight that it was the very same, and the power and faithfulness of the omnipresent God was greatly magnified! So, if any have a heart to pray, let them pray and "have faith in God."

The last mails from Persia report the blessed revival still in progress, with increasing power, spreading from village to village, and not less than seven hundred new-born souls have expressed their faith in the Saviour of the world.

Who will limit the promise, "Ask and ye shall receive!" And what a time just now to pray for our dear missionaries, when these

precious labors and these very lives are imperilled by the war! How very great their danger would be if it were not for the 91st Psalm. Let us "read it before the Lord" in their behalf, and in our hands of faith spread it over their heads like a shield. Let us pray!

AN ORGAN FOR PERSIA.

WE happen to have in our station at Oroomiah some sweet singers, and the Persians love music (who do not?) and when the Whipples and Oldfathers sing the gospel in the Moody-Sankey translations, the Nestorians say it "prevails over" them (we can understand that). So they want an organ, a little one and very strong, to tie with a rope on a pack-saddle and carry into the villages. They said in the letter that they had prayer over it for the glory of God. So I knew it would come, but I couldn't see *how*, for I was determined to divert no regular funds or bread-and-butter money for this specialty. I doubt if we ought to get crowns for our King, even though that is so blessed and glorious, till we provide shoes, clothes and food for "the poor wayfaring man of grief." First just, then generous; first necessities, then luxuries; first pay the salaries of workers, keep the Board free from debt, then assume specialties.

But it leaked out about the organ. I couldn't keep it, and one and another brought me little sums, assuring me "it was not bread-and-butter money," and now the organ is bought and nearly enough over for the freight! Surely our "Heavenly Father knoweth that they have need of such things."

I am sorry you couldn't all have had a share in that organ, but though less practical, your bread-and-butter and even twine-string-and-pine-box-and-debt money will be just as acceptable to Him whom the women of Galilee followed, practically ministering, as if you all bought New England organs. (They could not eat organs, you know!) But please do all ask the Holy Ghost to take up His permanent abode in that organ, that it may be a servant of God, "prevailing over" the Nestorians and Mussulmans, drawing them with irresistible sweetness to the Saviour.

NEW AUXILIARIES.

Chatsworth, Ill.
 Curveton, Ind., Pisgah Ch.
 Curveton, Ind., Centre Ch.
 Goodland, Ind., Faith and Works
 Union Band.

Metea, Ind., Bethlehem Ch.
 Ridgefield, Ill.
 Wolcott, Ind., Meadow Lake Ch.

NEW LIFE MEMBERS.

Sophie Perkins Rhea,

| Mrs. Thomas Silliman.

***Receipts of the Woman's Presbyterian Board of Mis-
 sions of the Northwest, to September 1, 1877.***

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Plainview W. M. S.,	\$3 65	IOWA.—Bloomfield W. M. S.,	\$22 50; Mediapolis W. M.
BLOOMINGTON.—Bement, sup.		S., sch. at Futtehgurh under	
pupil at Corisco, W. Africa,		Mrs. Lucas, \$10 55; New	
\$28 91; Bloomington, 2d,		London W. M. S., \$3 50, .	\$36 55
sup. pastor's wife, Persia,		KALAMAZOO.—Three Rivers,	
gold, \$29 05,	57 96	sup. pupil at Kolapoor, .	33 00
CEDAR RAPIDS.—Clinton W.		LIMA.—St. Mary's, for Mrs.	
M. S., for Tripoli \$7, Band,		Edwards, Natal, S. Africa,	9 15
for same, \$10 (\$17); Vin-		MILWAUKEE.—Delafield Miss.	
ton, sal., Miss Jewett, \$39;		Band, \$3 50; Genesee Sta-	
Wheatland W. M. S., sal.		tion, Ottawa Band, \$3 46 .	6 96
Miss Jewett, \$5 15; Young		PEORIA.—Lewistown W. M.	
People's Miss. Band for		S., for School No. 2, at	
same, \$7 68,	68 83	Shahabad, \$19; Oneida W.	
CHICAGO.—Chicago, 1st Ch.,		M. S., \$10; Peoria, 1st Ch.,	
sal. Mrs. Jessup, \$24 50;		for Christian Girls' school	
Lake Forest, Young Peo-		at Futtehgurh, \$12; 2d Ch.,	
ple's Society, sup. Julia, Co-		for same, \$13 65 (\$25 65);	
risco, Africa, \$25; Ladies'		Yates City W. M. S., \$6, .	60 65
prayer-meeting box, \$4, .	53 50	SAINT PAUL.—St. Paul, Cen-	
DES MOINES.—Adel W. M. S.,	20 00	tral Ch. W. M. S.,	20 00
DETROIT.—Ypsilanti W. M. S.,		WHITEWATER.—Liberty W.	
\$55; Young Ladies' Miss.		M. S.,	8 00
Circle, \$40; Rice Miss Bd.,		WINNEBAGO.—Necnah W. M.	
for Mrs. Hull, Kolapoor,		S., sup. pastor's wife, Per-	
\$26 03,	121 03	sia,	30 00
DUBUQUE.—Hopkinton W. M.		MISCELLANEOUS. — Societies	
S.,	18 63	for publishing report, .	17 00
FORT DODGE.—Fort Dodge		Total for August,	\$677 76
W. M. S., for Teheran, .	2 00	Previously acknowledged, .	7691 36
FORT WAYNE.—Goshen W. M.		Total,	\$8369 12
S., \$45 50; Ossian W. M. S.,			
\$25,	70 50		
FREEPOT.—Ridgeville W. M.			
S.,	15 00		

MRS. JESSE WHITEHEAD, *Treasurer*,
 223 Michigan Avenue.

CHICAGO, September 1, 1877.



